THE PULPIT AS SEEN FROM THE PEW.

SCOURSE BY THE REV. DR. HARCOURT, OF THE PARK AVENUE METHODIST

The Park Avenue Methodist Episcopal Church was sell filled last evening when the Rev. Dr. Richard larcourt, the newly appointed pastor, preached on The Pulpit as Seen from the Pew." Next Sunday vening he will speak on "The Pew as Seen from the ulpit." Dr. Harcourt was born in the North of reland of Scotch-English parentage, June 8, 1840. It was educated in the National schools until he was seventeen years old, when he came to this country and began a business career in Albany, where he occame converted, under the preaching of Bishop ohn P. Newman. He is a graduate of Wesleyan and sectived the degree of dector of divinity from the biso University in 1885. His ministerial life has been pent largely in the Newark Conference, where he has cecupied with great acceptance the best churches in fewark, Elizabeth, Paterson and Jersey City. He was work, Elizabeth, Paterson and Jersey City. He was lled and transferred to the Howard Street Methodist Church of San Francisco, said to be the gest and most influential church on the Pacific ast, in 1887. A few months ago he was called from to by the Grace Methodist Church of Baltiom a fall to a spring conference he wa ng of the Baltimore Conference in March, and or of the Park Avenue Church for five months.

Rise and Growth of Methodism on Staten Island,"
Working Church," "The American Standard Dionary and Home Cyclopedia," "Pastor's Visiting
ok and Pocket Ritnal," "The Future of Our Coun,
""The Issues of the Hour," etc. His text yesterwas Nebemiah viii; 6, 7, 8; "And Ezra, the



nd the Levites read in the book in the law of God reading." He said in substance:

an your high and churchly panels of carved o not mean your high and churchly panels of carrent &. These are well enough in their place, but a back-of noble men-just such as this eminent servant of Erra, had. Blessed is that prophet who has as his dard-bearers a company of faithful courageous men-ave read a number of works on the art of preaching. ent and modern, but I must confess that this que scription of Ezra's pulpit and the way in which he filled it is, to my mind, the shortest and best article on the true

service, and one the importance of which is often over-tooked. The preacher should strive to give the true mean-ing of the "Word" of the Lord by clearly enunciating and properly emphasizing the sacred text. Slovenliness should not be tolerated here for a moment. The "Word" is called the Sword of the Spirit, which the preacher is commis-sioned to wield, and very much depends upon the skilful use of this weapon. It is said of a celebrated novelist, who occasionally reads his own compositions in public, that, in anticipation of a public reading, he will spend not less than six hours a day in studying the most appropriate ac-cent, cadence and force. If he does this for a corrupticrown, what shall we do for a crown that is incor

THE PULPIT A THRONE OF POWER.

throne of power where the minister is to lord it over God's heritage no, no. From such an usurpation of power may God deliver all His people: We are your servants may God deliver all his people for Christ's sake; errand boys for the King; and our only exaltation is that which our message gives us. Because of this the pulpit stands, and will ever stand, as the palladium of the Church, the tower of the flock. The preacher is not the lecturer, nor the philosopher, nor the critic, but the mouthplees of God and the lifter up of a crueffled Christ. His position is above that of the magistrate or eacher. He is God's ambassador to man, and his mission a to make known the will of the King. Talk of "high

is to make known the will of the King. Talk or "high callings"! There is none higher than this. God Him-self hath put the pulpit on the throne. How often you have heard it said, "The pulpit has be-come effete; it has lost its power." That the power which the pulpit once wielded has in a measure fallen into other hands we must admit. We are living in an age into other hands we must admit. We are living in an age
of books, periodicals and newspapers. This was not so
a few years ago. What the people then knew of theology, of the sciences and of philosophy they learned from
the lips of the preacher. To-day the press is flooding the the lips of the preacher. To-day the press is flooding the land with light upon all questions, and we are glad of it. We would not bring back the good days of the past, even if we could. They are past, thank God! There is no use in denying the fact. The pulpit is losing its hold upon the masses. This is true of all the large centres in our land. There must be some cause for this estrangement of the people from church services. What is the cause! Where does the fault lie! Have the people become indifferent, or have we preachers lost.

losing its hold upon the masses. This is true of all the large centres in our land. There must be some cause for this estrangement of the people from church services. What is the cause? Where does the fault lie? Have the people become indifferent, or have we preachers lost the art of winning men?

I am inclined to believe that the want of interest on the part of the people can be traced very largely to a want of interest on the preacher's part. When the preacher is found with a deep interest in the people's welfare, there will be no empty pews. The people will go where they are fed. The pulpit must not merely instruct the people in righteousness, it must win the people to righteousness. It must make 600 and 600's ways so attractive that the people will to compelled to fall in love with them. It must publish a religion for the home, the market, the shop, the counting-house—in a word, an every-day religion—rather than a religion for a dying bed and a future life. Baeved, the future life will be all that it should be if we will properly look after "the life that now is."

I sometimes am led to think that the Church has lost its hold upon the masses by too much churchliness. We have dealt too exclusively with what are termed "smiritual hards and all too exclusively with what are termed "smiritual hards and the properly look after "the life that now is."

Atturned to the first and the life, has lost its hold upon the masses by too much churchliness. We have dealt too exclusively with what are termed "smiritual hards and the properly look after "the life that now is."

There is nothing that can south the troutled spirit of man like the basin of the Gospel of Christ. This is the intention of cold that we are to wind—the Sword of the Valle of Cold. The wast of the Spirit, of look in the look of the same of the look of the second of the look in the look of the second of the look in the and street.

Our carnet near of

hold upon the masses by too much churchliness. We dealt too exclusively with what are termed "spiritual things" and not enough with temporal things. In a word we have lifted our eyes from the Christ method of dealing with men and have hewn out for ourselves new paths. All the ministrations of Jesus Christ had much more to

with this life than any other. with this life than any other.

It was Dr. Abbott who said not long ago in an article
"The Century Magazine," "If the Church does not
brest itself in what concerns humanity, it cannot hope interest theer in what cancerns the that humanity will interest itself in what cancerns the Church." Why should it? If the Church shelters itself under the plea that religion is a matter between the individual soul and God. It adopts a very much narrower definition of religion than that of the Bible.

individual soul and God, it adopts a very much narrower defluition of religion than that of the Bible.

THE PEW THE STRENGTH OF THE PULPIT.

The pulpit, to be a power such as God meant it to be, must have a good support from the pew. Look for a moment at the long list of noble men who supported Etralius in proportion as you have failth in your pulpit, all other things being equal, will be its success. In sending forth His disciples into the world, Jesus said, "He that receiveth Him that sent Me. He that receiveth Me receiveth Him that sent Me. He that receiveth a prophet shall receive a prophet's reward." Your faith in and your support of your preacher will be like sunshine upon his brow, and will make his face to shine before you with exceeding glory.

Paul would not have Timothy neglect any part of the work of the Gospel minister; hence the exhortation, "He instant in season and out of season, reprove, rebuke, exhort, with all long-suffering.." Not an easy advice to take and still a more difficult one to perform. To tell a man his faults, yes, more, to "rebuke" him for his sins,

and to do it in such a spirit that he will be made better by it and not werse, is a very difficult undertaking.

A lady recently in giving her views of the preaching of a minister to whom she had listened several times said:

"I thought it was the business of the minister to feed the sheep. This man den't feed us: he only throws clubs and stones at us, and sends us, bleating and hungry, away." Harshness, severity, fault-finding accomplish but little good in the family, the Church or the world. True, it is the pastor's duty to admonish and rebuke, to correct error and reform the service, but always in the spirit of the Master. A scolding minister is one of the greatest afflictions that ever befell a people. It was Payaon who said: "I never was fit to say a word to a sinner except when I had a broken heart myself, when I was softened and melted into tenderness, and felt as though I had just

when I had a broken heart myself, when I was softened and melted into tenderness, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness." No preacher should dare to "rebuke" or "reprove" in any other spirit.

As all our efficiency as preachers of the Gospel must come from God, the work of the pulpit must begin, continue and end with prayer. On the old warships the gunners sighted their pieces on their knees. This is the secret of all true aim and effectiveness in the Gospel Navy.

The tendency of men in general is commonise and concession. They are often willing to accept of any trans for the sake of peace. It is, therefore, a safe course for the minister to pursue who wants an easy time, and the good will of all, to go only for dead issues and dead men. To speak against the sins of Adam. Noah or David will not arouse the ire of any of their relations. But there is THE ART OF WINNING MEN.

The art of winning men is one of the essential qualifica-tions of a successful minister of the Gospel. As the skilful angler knows well how to bait his hook for the kind of fish not be just as truthfully said that many men are outside the pale of the Christian Church simply because we minis-ters lack the knowledge of bailing the Gospel hook? To

ters lack the knowledge of bailing the Gospel hook? To be successful fishers of men, we must put that kind of bait on the hook at which men will bite.

It is time wasted, no matter how devoutly and even anxiously we may sit upon the bank waiting for the fish to bits the naked hook. They won't bite! When I was a boy I remember my first experience in trying to catch my father's old horse "Billy" in the pasture field. I entered with bridle in hand and holding it out said very longingly, the said that the proper has been properly better the proper has been properly better the properly better that the properly had been properly better the properly better that the properly better that the properly better the properly bette "Bits, Billy; bits, Billy!" But it was no use, the horse knew what I wanted and was bound that I should not horse knew what I wanted and was bound that I should not bridle him. By lack of success on this line I soon learned to adopt another kind of policy. I became as wise as the horse and a little wiser. I went into the out-field and securing a handful of the grain I then entered the pasture and holding the bridle behind my back I held out the handful of tempting oats and shouted, "Oats, Billy: Oats, Billy-" Soon I had the bridle over his head and was happily seated on his back. Heloved, that experience in catching "Billy" has been of more service to me in knowing how to catch men than my seminary course. I no ing how to catch men than my seminary course. I no longer cry "bits, bits," but "cats, cats."

The sensational pulpit is only the corrected the

national pulpit. Sensation means life; there is none of this in the graveyard. Stagnation means death, and for our own safety we do not like to keep a dead thing long above ground. The sooner it is buried the better for all concerned! "With a curl of the lip and a scornful look," says the Editor of "Zion's Herald," "the term sensational is applied to the only kind of preaching that has ever done ood in the world." All preaching that has produced ficial results has produced a sensation; has arouse the slumbering faculties; has sent a pang of fear or thrill of joy through the soul; has brought the rebel sinner to

does not bring down the game! Of the Aposties of our Lord

counselling the soldiers of the Cross. There is such a thing as preaching over the people's heads, or preaching so as to please the fastidious tastes of a very few to the neglect of the many. What right have we to come before the people in the strait-jacket of professional dignity and talk of "volition" instead of "will," "intellectual pro-cesses" instead of "thinking," and the like, as if the very

The West Presbyterian Church, in Forty-second-st., was crowded to the doors yesterday morning. Before the pastor, the Rev. Dr. John R. Paxton, began the sermon he said that he wished publicly to correct a false statement that had be a circulated for some time, that he had been the recipient of \$100,000 as a gift from a millionaire. This statement, he said had caused him to be solicited for every sort of charity by peo ple even in distant parts of the country. He had even received one letter from California, asking for aid to the extent of \$10,000. The statement about his

CHRISTIAN UNITY.

DR. BRIDGMAN'S VIEWS ON THE QUESTION.

HOW THE PROPOSED BASES OF UNION ARE RE-

GARDED. The following thoughtful and suggestive paper on the proposed bases of Christian unity was read by the Rev. Dr. Bridgman, of this city, before the Baptist

one from God, the work of the publit must begin, continue and end with prayer. On the old warships the gunners sighted their pieces on their knees. This is the secret of all true sim and effectiveness in the Goesel Navy.

The tendency of men in general is comnomise and concession. They are often willing to accept of any tyrms for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace. It is, therefore, a safe course for the sake of prace is the sake of prace. It is, therefore, a safe course for the sake of prace is the sake of prace is the sake of prace is a scale of the sake of prace is the sake of the sake of the sake and the sake and the sake of the sake and the sake and the sake of the

LITURGY NO BASIS OF UNITY. But what is the unity in which all these vague aspirations and longings shall be perfectly realized? To find its ideal let us turn to the words of the Divine Teacher-words solemn as words ever can be. Divine Teacher—words solemn as words ever can be, and which came to His lips as He prayed on the night of betrayal. "Neither for these the disciples then gathered about Him—"Neither for these only do I pray, but for them also that believe on me through their words; that they all may be one; even as Thou. Father, art in me and I in Thee, that they also ray be one in us." This expressed His idea of the unity of His people—"that they all may be one"; one in Him and the Father. But what was implied? What is the unity of which He had a prevision, and which He yearned to have realized in His people? Before trying to answer this question let us look at some of those forms of unity of which men have been dreaming—some of the conditions on which it is hoped a broad and true fellowship can be had. We hear much at times of the beauty, of the persuasive force there would be in the spectacle if all churches should agree in the same forms of worship; and the idea is fascinating even to many who are outside of liturgical churches. It is pleasant to think of the same Scriptures being read, the same prayers being uttered, by the myriad voices of Christendom at the same time; the same order of service observed in abbey and chapel, in church and cathedral, and on the toiling ship in midocean, bowing and rising as if itself under the impulse of the spirit of worship. But lines of iongitude lasve to be reckoned. Europe will have ended her prayers before ours are begun; and until there be more than one sun in the heavens such a spectacle is impossible. Still were it possible, what would there be but a mere show of unity, unless all hearts were conjoined in a common experience? Enemies bow at the same altars. Alienations are not conquered by any enchantment lurking in prayer-books, and souls flow together no more readily where the ancient liturgy is repeated than in the meeting where Friends are assembled in the stillness of their silent worship. and which came to His lips as He prayed on the night UNIFORMITY OF CREED NOT A TEST.

Still less is any real, any permanent, unity to be

eached through any formal agreement in doctrine. Never has creed or confession been formulated that was Mever has creed or contession occasion and account of the more than a compromise, or did not soon furnish, in some article or expression, "a stone of stumbling and a rock of offence." Protestants think, and thinking differentiates and divides. They refuse to recognize an authority that assumes to define the boundaries of their thought; and whilst the Roman Church maintains the integrity of her creed by dialectical skill and through the thoughtiess subjection of those awed by her power. Protestantism from the energy of that Divine Spirit which was the secret of her protest and life, "searcheth all things, even the deep things of God," she is not content to accept doctrines in bundles; she must have a consciousness of the truth she affirms. This thoughtfulness, this spirit of inquiry, is constantly probing and devitalizing the ancient formularies of faith. Take the history of confessions, and after ages of debate and explaining, after revision and reshaping, what perceptible advance has there been toward some exact, comprehensive statement of doctrine in which all can unite! Where is the denomination whose interpreters do not differ! After the Pan-Presbyterian Council one of those who had led its discussions spoke to me of the impressive attitude of that Church in reaffirming her faith in the Westminster Confession in this day of unsettled and shifting beliefs. And yet, already the historian is telling of revision committees on both ides of the Atlante, and of the possible rend. more than a compromise, or did not soon furnish, in dees not bring down the game!

Of the Aposties of our Lord Jesus Christ it was said, "These who have turned the world upside down are come hither also." All the prophets were sensational preachers. Jesus Christ was a sensationalist! Indifference, coldness, dulness, are excusable in aimoet any place but in the pupilt; here they are unpardomable sins." Reference, coldness, dulness, are excusable in aimoet any place but in the pupilt; here they are unpardomable sins. The third Sheridan used to say, "I often go to hear Rowland Hill preach because his ideas come red-the from his heart!" And Dr. Mason, once being asked what he thought was the secret of Dr. Chalmera's strength, answered, "His blood earnestness."

AN EXAMPLE SAFE TO FOLLOW.

Jesus was a man among men. He became one of us and mingled with us. He stooped that we might rise. He has set us an example that will be safe to follow. An example in His humility, in His methods of reading even His enemies to say, "Never man spake like this man." Beloved, that preacher cannot go far astray who takes Christ as his model, in means and measures, in thought and life. Of Jesus it is said the "common peptic heard them squass hypocrisy and deception in their dealings, They were not to backbig or slander. He showed them whose value is measured by its use. This was Christike preacher must speak to the people not in the language of the class-room, but of all classes, not of the universe, who have all faith in Christian culture—the most the before entering the Temple for worship. He warned them squass hypocrisy and deception in their dealings, They were not to backbig or slander. He showed them how they should act toward school other, not to return voice of the classes of the class-room, but of all classes, not of the universe, when deal. He could tolerate nothing ease the solders of the classes of

EPISCOPACY AND THE INDEPENDENTS. Now, if these things do not furnish the bond of a unity which is anything more than formal and tran-sient, what could be gained by accepting the proposal tion that would hardly be more than a relation of con tact, but which would imply the surrender of a princi-ple with which our name has been linked since Baptist ple with which our name has been linked since Baptist history was begun. The proposal is expressive of the large Christian spirit of the Episcopal Church—a token of her yearsit; for unity; and because the idea of the historic episcopate" is so entrenched in the minds of her communicants, because, for them, it is the distinguishing note of the Church, it could not be otherwise than that this should be named as a necessary condition of unity. But the idea of independency is just as deeply established in multitudes that will be strennous in its maintenance because of their conviction that it is one of the leading ideas of the Bible. They believe that indep adency is one of the oldest and most sacred things of the world; they feel that they are in an illustrious line of ordained teachers reaching back to "the world's gray fathers," whose

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First, there will come into the various Christian com First, there will come into the various Christian communities a larger idea of the nature of fellowship, and a leas rigid insistance on things of subordinate interest. The religious perspective is becoming more truly adjusted. Those who are spiritual are growing more tolerant as to matters of opinion; and whilst the great truths embodied in Christ's person and doctrine are exercising an increasing power, a broader range is being claimed for the exercise of individual judgment. Charches cannot fix what cod has not fixed, without challenge. If they withhold fellowship from those they acknowledge as Christians, simply because some mere inference or ecclesiastical tradition is not recognized as of equal authority with a positive command of the Master, the growth of such churches will be hindered by the growing intelligence of the people, and by the Christian spirit which more and more is affecting the thought and the life of the age. Dogmatism only tends to disunion. The more tightly church bonds are held, the more deepl is individual opposition excited. Allenations and rapture will be prevented only as the conditions of fellowship in each individual thurch are adjusted to that large, that Divine, idea of unity, which is set forth in the prayer of our Lord. Turn to the episties of Paul. They were written for churches in which there was a strange mixture of superstitions and enlightened convictions. Never were there such differences as prevailed in those Christian communities: and they had refurence to all forms of habit and religious usage and feeling. But Paul dees not counsel them to bring about unity by any method of sameness and agreement. It was to come through the exercise of a generous, tolerant spirit. "Receive one another," Paul says, "as Christ received you." The bond must be more comprehensive than that of the same views or the same robscience. Within the general denominational boundaries space must be made for differences of taste and opinion and culture; and as love keeps a household united, notwithsta munities a larger idea of the nature of fellowship, and a less rigid insistance on things of subordinate in-

Thy own loved church in sadness read Her solemn ritual o'er thy head.
That church, whose rites and liturgy, Sublime and old, were truth to thee.
Even I, of simpler views, could feel The beauty of thy trust and seal:
And, owning not thy creed, could see How deep a truth it seemed to thee. Christian spirit carries with it mutual respect; I vary Cemetery.

traditions they inherit and whose witness they have to maintain before the eyes of mankind. They believe in no "sacred class"—no "sacred order of priests."

Whose ordination is valid only because carrying the bouch of episcopal hands; they claim that their right to speak and be heard is none other than that of every man who is moved of God's Spirit to give his testimony for Christ, and they are sustained by a vast following of those who prefer the word "pastor" to "bishop," and who recognize that the only substantial distinction in the various classes of Christ's servants is the degree of completeness with which they devote themselves to His work and the power which their self-devotion implies. Such men and such churches cannot accept a proposal that is so out of accord with their history and traditions and faith. Independency seems better to them than to be subject to a "historic episcopate." They see less of beauty in the robes of the priests than in the mantles of prophets. They know but one lishop, and His diocese is the world.

Such proposals, such prescribed conditions of unity as have been named, have'in view a relation which is merely formal and transient. They do not allow for the free spirit which never, as now, felt the charm and the joy of its liberty. And in this they fall short of the idea of our Lord. "That they all may be one." It was unity, not sameness, He contemplated in His of the moral and singulations."

It was unity, not sameness, He contemplated in His of the moral and supratue. the free spirit which never, as now, felt the charm and the joy of its liberty. And in this they fall short of the idea of our Lord, "That they all may be one." It was unity, not sameness, it contemplated in Hisprayer. There is no unity in a unit. It implies manifoldness and variety. The oneness of a body is in the community-and concurrence of its differing parts. "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us." There is no little on the carth, the Father, are in the was everywhere. The Father was be one in the milty which was everywhere. The Father was the studey and the proposals applied. It is the folly and show of all the denominations than one of them by itself was everywhere. The Father was the studey of the same of the carth, the Father are one." That was the unity, but a union of will and of love. "I am come," He says agrid and again, "to do the will of the Father," whatsoever things the Father doeth, these also doeth the Son!," as the Father was not willing that any should perish, but that all should come to repentance; and He loved all and was giving Himself in the effort to save them. The infinite love of the Father was having its expression and outet in His own life. This is the type of the oneness of His discripts which our Master contemplated—oneness in spirit, meness in consecration to the Divine will, oneness in arisett and passionate love of mankind. So in the rapture of that solemn hour of communion there came upon Christ a vision of His discripts which our Master contemplated—oneness in affect and power of a unity like that of the proposals and the proposals and was giving Himself in the effort to save them. The infinite love of the Father was having its expressed in such proposals as I have referred to, intimates that the time is at hand working the proposal of the

TRUE UNITY GROWING OUT OF DEVOTION. | who cared so long for "Kitty" and "Crowley," when he appeared at the scene of his labors about 4 o'clock there be any longing such as is signified in the prayer | Saturday morning. The cause of his delight was a small addition to the large family of animals which he watches with so much pride. The new arrival was a Java monkey. The little fellow was as lively as a cricket during the day. The doting mother, however, did not allow him to try his muscles too long. In fact, she sat for hours in a semi-upright position, holding her offspring to her breast and hardly permitting it to have space enough in which to breathe. This show of affection was due, in part, to fright,

The report of the birth spread rapidly, and crowds of visitors harried to the cage. Many of them were boys, who kept up such a noise that Mr. Cook was

of visitors hurried to the cage. Many of them were boys, who kept up such a noise that Mr. Cook was obliged to place the mother and her child in a darkened apartment away from "the madding crowd." Even then, however, she embraced the baby in a manner that excited the pity of those visitors for whom Mr. Cook removed the cloth in front of the cage. The baby monkey is about eight inches long without inciuding the tail. It is the first monkey that has been born in Central Park in many years, and if it lives, as it promises to do, will be undoubtedly one of the pets of the place.

Superintendent Conklin has purchased for the menagerie, a South African panther and a hartebeest, or cowfaced antelope, which will arrive on the Trave from Germany. Several hyenas and African civet cats will be added to the collection in the Park in the course of a few weeks. They have been bought with money appropriated for that purpose. A brindled gru, or two-horned horse, which was received on Saturday by one of the animal dealers of this city, will remain in the menagerie this winter. It has been placed on exhibition in the antelope house, and has been examined by many people. It is the first animal of its species which has been exhibited in the Park. The baby hippoptamus is apparently healthy and strong. Superintendent Conklin is confident that it will live until it reaches maturity. The new cage which is being built for the mother and baby, will not be ready for another week. When the are placed in their new quarters, they can be seen more easily by visitors. The animals in all the departments have been removed to their winter quarters, and the out-of-door cages are for the most part deserted.

FUNERAL OF JAMES C. CARLYLE. The funeral of James C. Carlyle was held yesterday at

Army posts in the city were present. Inc.
worth Post, No. 77, James C. Rice Post, No. 29, Noah
Farnham Post, No. 458, the Veteran Zouaves of the NewYork Association, E. D. Morgan Post, No. 307, Reno Camp,
No. 102, Sons of Veterans, and Farragut Post, No. 75. No. 102, Sons of Veterans, and Farragut Post, No. 76. Among the prominent G. A. R. men present were Colonel Flord Clarkson, Theodore Feldstein, Assistant Quartermaster-General, and James Praser, Post Department Commander of the State of New-York. The pall-bearers were Commander John Gray Boyd, B. F. Finley, George F. Hopper and Wilson Bertiman. The burial was at Calvary Compters.

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